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The Orthodox Herald

Celebrating our 42nd year

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I DIDN'T KNOW (3)

There is great religious turmoil between the Orthodox and Greek Catholic Churches, especially in the area of Lvov and Ternopol, which are now in the Ukraine and where many Lemkos were forcibly resettled from the Krynica area after World War II. The problem is more acute in the area of Galicia, which is now in Poland. Here the problem is broader as there is "bad blood" between not only the Orthodox and Greek Catholic Churches but between the Roman Catholic Church and both Eastern Churches — Orthodox and Greek Catholic.

We were horrified when we saw a video made in 1988 in the Krynica area, which showed a Roman Catholic altar placed in front of the closed royal doors of the ikonastas. We also saw services being held in shabby buildings where only the altar area was covered the congregation stood outside. The people were waiting for permission to restore or to be given back the use of their church which might be only a stone's throw away.

We then were given a book which shows hundreds of the churches which were taken away from the Eastern Churches by the Roman Catholic Church and holes in the ground where other churches were destroyed or disassembled for supplies.

This is still going on! We saw a video made this past July, which shows Orthodox Churches were torched or closed to Orthodox believers, by the Roman Catholic Church. It is disturbing to see this happening while Orthodox bishops and commissions continue to hold "stalling talks" with Roman Catholic prelates. Why is not this confiscation discussed with greater intensity? We fear that these talks are just a Trojan Horse to infiltrate the Orthodox Church and immobilize its leadership.

We have been asked whether Lemkos, Halichian, Galicians, etc. are the same people. They are. But their history is hard to trace. They have been dispersed from their homeland either voluntarily

(Continued on Page 52, Col. 3)

"So that you may realize the greatness of the spiritual strength you received at baptism, God allows the Devil to tempt you, giving you at the same time the opportunity for many victories."

St. John Chrysostom, Homily 193



WINTER GRACE-3

It is a shock for someone suddenly to be struck by cancer, a stroke, or some other condition that totally changes that one's life. It is also a hard test for parents to see their children fall ill or suffer as a result of an accident.

The diminishments that occur during the last stages of life can also harm the human spirit as well as their bodies. They can find no meaning in them. Why should a brilliant, witty mind be dimmed? Why must one bear the paralyzing effects of a stroke that make it impossible for one to do things for themselves and put such a strain on their care-givers?? Why should one fear losing their memory, or their ability to see, hear, or walk?? Do these things have any purpose? Where can one find the courage to bear them?

Along with these unanswerable questions, the serious and chronic illnesses of the later years often lead to depression and the depletion of one's emotional resources. Both the sick and elderly at times find it hard to hide their frustra-

(Continued on Page 52, Col. 2)

BEGINNING AGAIN

A military inductee was asked: "Got any physical defects?" "Yes, sir," he answered. "No guts!"

It takes guts to get out of the ruts into which we have gotten. We notice these ruts at times which are set aside for introspection. One of these times is the beginning of the New Year when we look, don't like what we find and make Resolutions to correct our shortcomings. Another time is the beginning of Great Lent, which will be coming very shortly. This time we look, don't like what we find, repent and make resolution to correct our shortcomings and sins.

We are our own doctors when it comes to cure the cold feet or lack of guts to confront our shortcomings. The burden for being courageous is placed upon us and we can succeed with God's help. For as St. Paul reminded the Hebrews, God had promised Joshua the same help they needed when he was facing a new challenge and a new career. St. Paul wrote in 13:5: "He Himself has said, 'I will never leave you nor forsake you.' So we may boldly say, 'The Lord is my helper; I will not fear.'"

Today is the day to face facts concerning yourself to get out of the rut, to make the resolution which has gone half-made for months, to right the wrong which has been hounding you for years, to start the good habit you are going to need in your day of testing, to offer the penitence which will insure you the favor of God and His forgiveness. Let's turn from fear and lack of guts to faith in God's help as we come into 1994.

A rut was once described as a "junior size grave," often an overwhelming condition which calls for a leap of faith in order to change your fate.

NEW YEAR PRAYER

O Lord, our heavenly Father, whose loving kindness is the very breath of our life, receive our thanks for all the blessings of the year now ending; for trial, and triumph; for failure, and forgiveness;

(Continued on Page 52, Col. 2)

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News CHRONOLOGY

January 1994

DIED: Fr. John Oleynik in New Salem, PA.

THE 1994 ORTHODOX KITCHEN CALENDAR is available from Calendar, SJC Orthodox Mission, P.O. Box 86, York, PA 17405 for $8. This appointment desk calendar lists most of the major Holy Days according to the "New" Calendar. It marks off the fast days and contains some recipes and words of wisdom.

SPIRITUAL SCHOLARSHIPS are offered by Annunciation Greek Orthodox Church in Little Rock, Ark. as a special incentive to promote their Sunday School attendance during high school and college years. A four-year $1000 scholarship may be earned.

ST. BASIL, who is commemorated on January 1/14 in the Church Calendar comes from a family of four saints: his brother, St. Gregory of Nyssa; sister, St. Macrina; and grandmother, St. Macrina. St. Basil is best known for his liturgy, which is celebrated on Jan. 1/14 and on the Sundays of Great Lent.

THE ILLUMINATED GOSPEL OF ST. MATTHEW. This King James version of the gospel is hand-printed calligraphy with 35 full color ikons by Vladislav Andrejev. This beautiful book may be ordered for $52 postpaid from Oakwood Publications, 3827 Bluff St., Torrance, CA 90505-6359. Perfect gift from godparents to their godchildren and vice versa.

AIDS and the Orthodox use of the common spoon in communion is the topic of much discussion in the Greek and Antiochian papers. Instead of much speculation why not adopt the Carpatho-Russian way of receiving Holy Communion? Open your mouth wide and tilt back your head; the priest then puts the spoon in your mouth and tips it, spilling its content into your mouth. The spoon never touches anyone's mouth or lips.

BICENTENNIAL ITEMS, including an ikon of the North American saints and cassettes of the Divine Liturgy, may be ordered from OCPC, Box 588, Wayne, NJ 07474-0588.

PEOPLE WHO NEED PILLS THEY CANNOT AFFORD can possibly get pills from the Pharmaceutical Manufacturers Prescription Drug Indigent Programs. For info write the Senate Special Committee on Aging, Indigent Patient Programs, Dirksen Senate Office Bldg., Rm. G-31, Washington, DC 20510-6400.

A BUILDING PROGRAM has been launched at Camp Nazareth. A new motel type building will house staff and be available for off-season rentals for conferences. A chapel is also being planned. A project of the Carpatho-Russian Diocese info can be obtained from Fr. Zak, Administrator at 412-662-4840 or write 339 Pew Road, Mercer, PA 16137.

NOTE DATES: Great Lent starts on 14 March. Pascha/Easter is May 1.

THE NATIONAL SYMBOL of Russia to replace the hammer and sickle has been selected by a commission. The golden, double eagle on a red background won over proposals such as the bear and birch trees. The design must still be approved.

THE ARCHDIOCESAN CENTER, P.O. Box 4319, St. Augustine, FL 32084 or call 904-829-5132 is looking for people to do mission work overseas. This work may be carpenter work, distributing literature, participating in services, or other efforts to spread the Word of our Lord Jesus Christ throughout the world. Last year teams went to Poland, Russia, Uganda, Mexico.

THE ORTHODOX CHURCH IN AMERICA (OCA) presented $50,000 to the International Orthodox Christian Charities (IOCC).

A COMMITTEE ON SCOUTING was created in 1960. If you have any questions about the Orthodox awards or scholarships or anything pertaining to scouting for either boys or girls contact: A. Yiannakos, 7515 6th Ave., Brooklyn, NY 11209-3315 or call (718) 761-7003.

THE SERBIAN ORTHODOX CHURCH said it is concentrating on urgent problems such as medical care for war victims. It is training nuns to work in hospitals. The matter of leaving the Julian calendar has been put on the "back burner." Bishop Irineos said the issue is not "a question of theology, but rather of astronomy and mentality."

SOYO, an organization for youth of the Antiochian Orthodox Archdiocese, has changed its name to The Fellowship of St. John the Divine.

THE INFLUX of foreigners religious workers with great financial resources aimed to garner advantage of the spiritual crisis that developed in the wake of the spiritual bankruptcy after more than 70 years of police state against religion in Russia is continuing.

AN ORTHODOX ORPHANAGE for boys has been started in Tijuana, Mexico. Help in form of workers and money is needed. For info write: Project Mexico, 4949 Alton Pky, Irvine, CA 92714 or call 714-559-5838.

A KOSHER FOOD ORDINANCE has been ruled to violate the constitutional separation of church and state. The U.S. District Court in Baltimore, MD said the use of Jewish rabbinical inspectors to monitor the production and sale of food according to Jewish dietary laws "excessively entangles civil and religious authority."

THE YEAR 1994 A.D. will be recorded in church books as the year 7502 since creation.

NURTURING THE ORTHODOX FAMILY is a paper prepared by John T. Chirban. For a copy contact Sophia Apessos, O.C.A.M.P.R., P.O. Box 958, Cambridge, MA 02238.

OLOGOS PUBLICATIONS has moved to the National St. Photios Shrine, P.O. Box 1960, St. Augustine, FL 32085. The leaflets, written by the late Fr. George Mastrantonis of St. Louis, were found in many church literature racks. They can now be ordered from the new address.

WHEAT

"A land of **wheat** and barley, of vines and fig trees and pomegranates, a land of olive trees and honey." Deut 8:8

Wheat has been cultivated by man for about 7000 years. It was the main source of starch during Biblical times. Even though the rainfall was scanty, Egypt was the major grain source because the Egyptian irrigation system provided assurances of a good harvest almost every year. In Palestine where the fields were not irrigated, the unpredictable rainfall often led to crops so poor that famine was common. The grain was usually sown in late summer or early autumn before the autumn rains and harvested in late spring or early summer of the next year.

Three species of wheat were and are still cultivated in Palestine, **Triticum vulgare** used for bread, **T. durum** used for pasta and (**T. dicoccum**) or emmer which is hulled and cannot be easily threshed. Emmer has been grown since the seventh millennium B.C. but is inferior to the other wheats as a basic starch and producer of bread. The two former grains are hard, rich in gluten and make excellent flour.

All wheat is an annual and a member of the grass family. The erect culms end in spikelets which produce three to seven flowers but only a few flowers are fertilized and produce grain seeds. The seeds contain a large body of endosperm. Chemically they contain about 70% starch, 12% protein, 2% fat, 2% fiber, 1.8% mineral and the remainder water. The outer layer of the seeds are covered with bran which cannot be digested by man but is used as a high nutritional feed for cattle and poultry.

Wheat appears 48 times in the Bible and was undoubtedly an important economic crop. The finest of the wheat crops were dedicated to God (Num 18:12) and in good years was a valuable export. Solomon sent Hiram of Tyre wheat to pay for some of his building program (II Chron 2:10).

Larry R. Sherman, Ph.D.
U. of Scranton

CONTINUE LOVE

One of the great dangers facing us is that as we clear away the Christmas decorations, take down the tree, and put our houses in order, we also quite unintentionally store away the togetherness family spirit — to be taken out again next year.

If we mean seriously to keep Christmas alive, one step we can take is to remember what makes the Nativity the great feast that it is. Almost all the things we do in this season are related to the fact that God put His love in outward and visible form "The Word became flesh." Christmas in our lives and families is continued when there is effort by us to put caring into visible form for others.

In these past weeks friends have told us what joy they have had in doing things as a family. In one case it was going to the woods for the tree; in another tapping creative resources in the family to make presents for each other; in another the part each family member took in observing and preparing the traditional Christmas Eve Supper. Christmas is continued when there is a rebirth of family solidarity, a recognition of the wonder and joy that we are born into families — just as Christ was born into a family at Bethlehem.

It is not enough in these days of rapid change and shifting moral standards for children to have only fleeting and casual contact with their parents and no keeping of traditions. There is need for regular times of being together for prayer, for fun, for listening to each other, for mutual support and understanding. There has never been greater need for a maturing young person to go into the world knowing who they are, what they believe and what they stand for.

One of the great memories for many of us is that we celebrated Christmas Eve Supper at home, followed by going to Church together as a family. This is the best way of all to see that Christmas remains alive throughout the year.

ALASKA FUND

Sending copies of **The Orthodox Herald** to Alaska are Paul and Doris Rusinko, Henry Grabowski, Mary Polanski, Michael S. Karas, Myra Matichak, Pete and Anne Sivulka, William Hudak, Ethel Watlock, Archbishop Michael, Metropolitan. Love gift from Ann Worobey, Anon (4).



Many church buildings in Russia are being returned to the people for worship and other services. But their condition is most often deplorable and unsafe for occupancy. This photo was taken in a village along the Volga River. The sign in three languages asked for funds for the restoration of the village church. There was a box in which funds could be placed. The pole with the sign was on one of the crossroads of dirt roads. The nearest functioning church was 20 miles away from the village where no cars were visible and transportation was by an occasional bus.

THE TRAFFIC LIGHT

Has this ever happened to you? It is very late at night and you are driving through long miles of a silent, sleeping world. There is no traffic on the road. Suddenly, you notice far ahead of you some lights of a town. Straight as an arrow the road goes through the town. You continue driving mechanically. Immediately, you are alert for right in the middle of the town, you spot a traffic light.

You haven't passed a car in an hour, and the town is "sleeping peacefully," completely unaware of you. But there in front of you the signal clicks and suddenly shines red. You brake and glide to a stop. You wait patiently while the light clicks again first yellow and then green. You look instinctively into either side street and then drive through. Moments later you are miles away, speeding through the night.

But why did you stop at the light? You were almost certain that no one would see you stop. There was no traffic. And

(Continued on Page 52, Col. 3)

THIS AND THAT

When animal rights outweigh the right to life of an unborn human baby there is something basically wrong.

One of the best prescriptions that helps stroke victims recover better is a big dose of relatives and friends. Those who have more social contacts have greater motivation to remain physically active and mobile.

With so much sophisticated medical testing being done, it is useful and almost necessary for people to know something about their (genes) "roots." Where did your ancestors emigrate from?

People in a nursing home or homebound never have enough willing listeners.

Praying for the dead is rapidly becoming passe. Thirty years ago people gave for "masses" or prayers for the soul. Then it became the "in thing" to specify some special church fund in the deceased memory, a few years later for a specific charity of the deceased, now one is asked to donate to one's favorite charity in the deceased name.

Some TV shows, books, and art are classified as adult. Unfortunately, this means they are lewd, have dirty language, denigrate religion, etc. What's adult about this?

Many wonder why so much time is spent blessing the water prior to baptisms. Cyprian of Cartage gave an answer in 257. "The water must first be cleansed and sanctified by the priest, that it may be able, by Baptism therein, to wash away the sins of the baptized, for the Lord says by the prophet Ezekiel, 'Then will I sprinkle clean water upon you, and ye shall be cleansed from all your filthiness, and from all idols will I cleanse you; a new heart also will I give you, and a new spirit will I put within you.'

We have a problem in the Orthodox Church of teaching the Orthodox faith in a formal and educational way. Previously, Orthodox lived in an Orthodox atmosphere and they learned from an early age from the example of others about their faith and the traditions surrounding it.

•New Year Prayer

for sorrow, and solace; for disappointment, and delight; for every touch of Thy hand which has guided us into the way of holiness.

Grant us, in the new Year, new understanding, new hope, new devotion. May every morning wake in us a new desire to serve Thy will, every evening find us content to praise and trust Thy love. Amen.

•Winter Grace

tion. Their condition often makes them tired and anxious. Because of the weaknesses of old age or the stress of debilitating sickness, a person may feel forsaken. They make one appear self-centered and strain relationships with those they love.

But the change these bring is troubling for they affect their life of faith as well. Older people experiencing the slow deterioration of disease often find themselves angry with God, or they feel distant from a God who seems to have forgotten them. Relating to God becomes as difficult as relating to friends and family. For this reason, it is of utmost importance in trying to help the sick or elderly to treat them with honor and dignity. As St. Paul tells us in Romans 12:10 "Be kindly affectionate to one another with brotherly love, in honor giving preference to one another."

The heart of one who weeps tears of tender feeling is illumined by the rays of the Sun of Righteousness — Christ our God. St. Seraphim

PRESS FUND

Helping us make it to the 500th issue are Mary Kochmaruk, Fr. John Fencik, Daniel Holovach, Mary Allen, Frances Krul, Ethel Watlock, Helen Spirnak, St. Mark's Orthodox Monastery, Helen Spirnak, Myra Matichak, Ethel Motoviloff Miller, Marian Glovinsky, Henry Grabowski, Patricia Drosdak, Mr. and Mrs. Bart Melchionna, Irene Allen, Dorothy Demianovich, Michael S. Karas, William Gudak. Thank you to God for all good — Paul and Doris Rusinko. Eva Durkot for prayers in memory of her husband Anthony Durkot. Helen Cudlic in memory of her husband, her daughter and Fr. Anthony Bassoline. Andrew and Rose DiCamillo in memory of Helen Timo Pirich, who died Oct. 4, 1993. Julia Sobarnia in memory of her husband John and parents Philip and Anna Pelak. Elizabeth Boska Mitrook in memory of the Anna and Zahara Boska family.

•I didn't know

or forcibly uprooted. They emigrated to the United States, Canada, Brazil, Argentina and other countries. Their lands and homes were confiscated by the Polish, Austro-Hungarian, Soviet and German governments. Those that did not leave voluntarily were shot, were forcibly removed and resettled near Lvov and Ternopol in the present Ukraine; others were taken to Czechoslovakia and Germany. Many of the later came to the United States after World War II under the Displaced Persons Act.

Because of this upheavel, many Lemkos know very little about their heritage. Many tell us that their parents didn't talk to them about their homeland because it was too painful for them to recall. Others were so busy just making a meager living they were too tired to spend time talking about the past. Certainly generations following them are the poorer for it.

•Traffic Light

yet there you were, waiting until the light changed to the green color!

You waited for the light to change because some day, perhaps years later, you might be driving and you might be very tired and you might have to stop to avoid an accident. To allow exceptions in your "traffic behavior" you know is to invite that one mistake which might spell death to you and others.

Those who have found great happiness with God and in their religious life know that spiritual habits work the same way: getting up and going to church Sunday after Sunday rain, snow or shine; kneeling in prayer every night whether tired or not; watching the calendar for Holy Days and fast days; tactfully and courageously standing up for personal principles in a crowd, not giving in to peer pressure; bowing the head in a restaurant regardless of embarrassment, yes, even in a fast food restaurant; practicing the inoffensive bringing of Christ into informal conversation day by day. And what is the result?

Some day to each of us a great crisis will come. All of a sudden, everything we've said or done or believed will be challenged. Perhaps, it will be sickness, perhaps, it will be a deep hurt from a family member or a friend, etc. And that's when obeying the thousands of spiritual "traffic lights" will equip us to make the right decisions.



EDITORS' NOTES

Every day we receive letters and notes from people indicating a desire to keep our Orthodox heritage. Thanks to the support of many we have been able to reach many new people with our message in 500 consecutive monthly issues; one a month for over 42 years. It is hard to believe that we have reached this milestone but looking back we realize that **The Orthodox Herald** has been a part of our lives almost as long as we have been married. It was only six years after Fr. Basil's ordination in the Holy Protection Cathedral in New York be Metropolitan Theophilous that the "Herald" was born. It has taken over a great part of our lives ever since. It has moved with us all over the world complete with its own suitcase. It was prepared from rooms in "temporary" military housing to elegant townhouses from garrets to cellars. Through illnesses, deaths and moves of thousands of miles, the "Herald" has always been published on time and a monthly issue has never been missed or been combined.

When the Herald was first printed it was with the plan to print a paper in the English language, which would inform about the Orthodox faith in easily understood language. At that time, most priests did not speak fluent English and some feared as one priest told us "my people will know more than I do," while most of the others welcomed it and promoted it wholeheartedly as an aid to teaching about the faith. So many years have passed but the response is the same. English is now the primary language for services and **The Orthodox Herald** serves as a teaching aid which people can use in their own homes.

Thank you all who have encouraged us in so many ways to continue publishing. There really would be no purpose in printing if there was no response. Obviously the need exists.

In this Bicentennial Year of the Orthodox Church on this continent, looking back into our issues we find that **The Orthodox Herald** has been a recorder of the history and the life of the Orthodox Church. We note the varying lifestyles, the differing emphases, the fluctuating interests, the shifting centers, the time of great growth and building in the church, the centralization away from the parochial influence.

This editorial has been written in response to many questions we have received from people who wanted to know something about our history. The publishing of the 500th issue seemed an appropriate time for its writing.

God Be With You,

Father and Matushka Stroyen

REVEALED

On January 6/19 we celebrate Epiphany, which our people called Yordan or Bohoyavlenije (the Revealing of God). In the Orthodox Church this Holy Day had greater significance than did the Nativity of Jesus.

St. John Chrysostom said it this way: "It is not the day on which our Saviour was born that should be called His manifestation (Revelation) but the day on which He was baptized. He did not make Himself known to EVERYONE by His Birth, but by His Baptism. Until the day of His Baptism He was unknown to most people. Therefore, it is not the day on which Christ was born which is called Revelation but rather the day on which He was baptized. It was because the people did not know about Him and did not understand Who He was that St. John the Baptist said: 'I baptize with water, but among you stands one whom you do not know' (John 1:26) '...why is it surprising if others did not know, when the Baptist himself did not know until that day?' (John 1:33)"

Many of us know that Jesus was baptized on this day. We have attended the services for the day and drank of the water, which was blessed, and had our homes blessed with this Jordan water, but the greater significance was more evasive — that at this time Christ was acknowledged as the Son of God to the general public.

The tropar (hymn of the day) explains this day:

"When Thou, O Lord, was baptized in the Jordan,
The worship of the Trinity was made manifest.
For the voice of the Father bore witness to Thee,
And called Thee His beloved Son.
And the spirit in the form of a dove,
Confirmed the truthfulness of His Word.
O Christ our God who has revealed Thyself,
and has enlightened the world: Glory to Thee!"

Those who cannot get to church either in the evening of or on this day should read the gospel accounts of this event. Luke 3:4-22; Matthew 3:1-17; Mark 1:1-12; John 1:6-34.

Children should be brought to the Church to see the blessing of the water. Parents and grandparents err in not sharing the day with the young and in showing them the richness of the faith.

BLESSING OF HOUSES

In Mark 5:13 we read: "He gave them leave, and the unclean spirits went out." Our compulsions or whatever controls us can be our unclean spirits — our demons whether we eat or drink too much, take drugs, overwork, gamble, have casual sex, etc. They possess us — until through the grace of God our demons can be driven out. Where do they go? Are they really gone? Are we safe? We know the answers — they are near, waiting to return, they are never completely gone. Unless God truly takes over your house the demons can come back. When our life is full of loving persons that maintain fellowship with God in Christ, when we cleanse our houses by having them blessed, no demon, old or new, can find room to dwell.

Our Orthodox Church realizes that we all have these demons. How appropriate that almost at the New Year we can be privileged to have our homes blessed and made clean.

The priest comes to our homes with water blessed for the Epiphany. We greet him with joy. We have ready a candle, icon, a slip with the names of the people living in the house, a bowl and some newly-blessed water. We turn off the TV, radios, stereos, etc., put out any cigarettes and pets. We stand around the table, which contains the icon, candle and water, and we sing or respond to as much of the service as we can.

"And the Lord blessed all his household." 2 Samuel 6:11

MISSION FUND

Sending forth news about the Word of God according to Orthodox teaching are Ethel Watlock, William Hudak, Myra Matichak, Olga Peck, Mary Scranton, John Wanchisin, Anonymous (5), Michael S. Karas, Henry Grabowski, Paul and Doris Rusinko.



It seems that more and more people are eating less meat and more vegetables and grains. Buckwheat groats (kasha) are widely used in Russian cooking. It is interesting that all type of cereal grains are called kasha in Russia but in the U.S. it tends to identify buckwheat. Buckwheat is an acquired taste and is used in everything from holupki to a side dish. Why not try this halushki with kasha recipe?

Halushki with kasha

½ to 1 lb. bow tie macaroni
1 c. medium buckwheat groats
1 egg
1 tsp. salt
2 c. boiling water
1 Tbls. oil
2 Tbls. chopped onion
1 Tbls. oil

Mix the groats with the egg and salt. Fry in the oil until very hot but not brown. Gradually add boiling water, lower heat, cover and cook until dry, about 20 min. Check every so often and add more water if necessary. Meanwhile, cook the bow ties and drain. Lightly brown the onion in oil. When groats are done, combine them with the fried onions and macaroni.

SAMPLE

A certain company wanted a great quantity of lead pencils and they advertised for some bids. One bid submitted was so low that they marveled at the time how pencils could be made so cheaply, but they looked at the sample and gave that company the order.

Soon their customers came back with complaints, for all the pencils had only a bit of lead at each end, none in the center. The company complained to the factory which provided the pencils, but they were told: They are just like the sample."

Could anyone build up a business on that kind of samples? No, indeed. In the same way with the Church. Your church building, the ikons, the services, the teachings may make a good sample to someone, but does all this extend all the way down into you?



JANUARY 1994

1. Luke 13:18-29
2. **Matt 1:1-25 - Sunday**
3. Mark 9:42-10:1
4. 10:2-12
5. 10:11-16
6. 10:17-23
7. 10:24-32
8. Luke 16:10-15
9. **Matt 2:13-23 - Sunday**
10. Mark 10:46-52
11. 11:11-23
12. 11:23-26
13. 11:27-33
14. 12:1-12
15. Matt 3:1-11
16. **Mark 1:1-8 - Sunday**
17. 12:13-17
18. 12:18-27
19. 12:28-37
20. 12:38-44
21. 13:1-8
22. Matt 4:1-11
23. **Matt 4:12-17 - Sunday**
24. Luke 20:27-44
25. 21:12-19
26. 21:5-7,10-11-11:20-24
27. 21:28-33
28. 21:37-22:8
29. 13:18-29
30. **18:18-27 - Sunday**
31. Matt 8:11-21

BIBLE STUDY

On January 19 we read the following from Mark 12:30: "You shall love the Lord your God with all your heart, with all your soul, with all your mind, with all your strength."

Then why are we often so restless, anxious and tense? Part of the reason is that we have yet to give everything to God. We can notice this especially in our greediness for time. We are concerned about having enough hours for our plans and desires. So our lives are divided, a part for God and a part for ourselves.

To return to God means to return with all that we are and all that we have. We cannot return to God with just half of our being. As we reflect again on the story of the prodigal son and try to experience ourselves in the embrace of the father, we suddenly feel a certain resistance to being embraced fully and totally. We feel a desire to be embraced, yes. But we also fear losing our independence. We realize that God's love is a consuming love, God does not want just part of us, but all of our heart, soul, mind and strength.

Only when we surrender ourselves completely to God's fatherly love can we expect to be free from distractions and ready to hear the voice of love and be able to recognize our unique call.

God often visits us, but most of the time we are not at home.

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REMEMBER THEM O LORD

"The mercies of God, the kingdom of heaven and the remission of their sins let us ask of Christ, our King Immortal, and our God" for those who served in the establishment of Orthodoxy in America over the past two hundred years.

In the past forty years since **The Orthodox Herald** (1952) the following departed in the month of January. They had promoted the distribution of **The Orthodox Herald**.

The reverend Fathers: John Tertichney, Alexander Lobanoff, John Hanchar, Feofan Buketoff, Afanasy Besmertnuk, Peter Dzubay, Nicholas Moonin, Alexander Kukulevsky, Joseph Stephanko, George Cucura, Theophil Krehel, Basil Petretzky, Nicholar Zytinski, Constantine Suhostavsky, John Krutchek, Archbishop Valerian Trifa, Alexander Seniavsky (first Orthodox Navy Chaplain).

Why did Judas betray Jesus for "thirty pieces of silver?" We find the answer in Exodus 21:32. This was the amount which was legally set to be paid to a master for the accidental loss of his slave. It is often wondered how Judas could agree to commit his fearful crime for such a small amount of money. Greed was not the only motive which led Judas to his fall.